

# The Pouakani Report 1993

## 15 The Claim Relating to Forests

### 15.1 Introduction

Because of the considerable public interest in the Pureora Forest Park and the conservation of indigenous forest resources generally, we have investigated matters relating to past exploitation of the forests and, in particular, Maori traditional uses of forest resources. We had the benefit of submissions on forest ecology and wildlife habitats presented by the Department of Conservation, and several published reports. We noted the paucity of information on Maori perspectives while acknowledging the important ecological issues that the scientists were able to demonstrate to us. In this chapter we address traditional Maori uses of the forest and give a brief outline of past logging and the controversy in the 1970s over protection of west Taupo forests from further exploitation which led to the establishment of Pureora State Forest Park by the New Zealand Forest Service in 1978. In our findings and recommendations we address the issue of conservation of indigenous forest resources and the future management of Pureora Forest Park.

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*Waitangi Tribunal, Department of Justice, Wellington.*

# The Pouakani Report 1993

## 15 The Claim Relating to Forests

### 15.2 Te Ngahere

Forests were regarded as an integral part of the Maori living environment. Uses of forest resources were included in evidence of occupation presented to the Native Land Court when titles were investigated. Important places were separately named and described, and the nature of various rights set out in detail. Hitiri Te Paerata, for example, described his claims to Tuaropaki bush, at the south eastern corner of the Pouakani block:

A large portion of the bush at Tuaropaki is called Paengawhakarau ... a very ancient name ... I say the totara timber belongs to me only, because they grow on the land which I know belongs to me, and because they grow in the vicinity of my kaingas. I occupied the land and snared the birds of the bush ....

With regard to the totara timber at Tuaropaki it was our privilege to split up the fallen timber for fencing or posts for whares, and also to use the outer bark of the standing trees for roofing of the houses etc. {FNREF:0-86472-117-XA:15:1}

Nineteenth century Pakeha travellers were impressed by the bush but saw it rather differently. Bidwill travelled north from Taupo toward Oruanui - "our course ceased to be over the barren moor" - and then entered a belt of bush:

At the part where we now crossed, there was the finest forest I had seen in New Zealand; the trees were chiefly Totara of gigantic size, and grew close together. The land also was very rich and level. Here I saw some of the largest Fuchsia (Pohutukataka) trees I had met with in the country; they were at least a foot in diameter .... {FNREF:0-86472-117-XA:15:2}

Ensign Best's attitude to Maori tracks in the forest was less charitable. He described a patch of bush north of Mangakino in 1841 as:

the most infernal wood I ever saw. I was driven nearly mad first a supplejack would pull off my cap then pull my gun next tumble me over altogether .... Not an inch did this infernal road go in a straight line it appeared to me that we kept incessantly running round and round the same tree. {FNREF:0-86472-117-XA:15:3}

Meade traversed the Oruanui bush in January 1865, and provided a fine description of Taupo forests before the impact of large-scale timber milling:

The woods we traversed were not nearly so grand or gloomy as in many other parts which we had visited, but there is a silence peculiar to the New Zealand forest which must be felt to be understood. I cannot call to mind any tropical forests which excel those of New Zealand in beauty, for here there is magnificent timber, without the jungle of undergrowth which obstructs the view in more torrid climes.

Brilliant parasites and creepers hang from the uppermost boughs of the loftiest trees, straight as bell-ropes, or, winding from stem to stem with fantastic curves, interlace distant trees, in the very extravagance of their luxurious beauty. The lofty totara, and the rimu with its delicate and gently weeping foliage, and the shade loving tree fern, the most graceful of all forest trees. Wild flowers are few and rare, but the ferns are more numerous and varied than in any other country.

It is the absence of living things that renders the silence and solitude of the woods so oppressive. Occasionally a pair of Kaka parrots may be seen wheeling high above the hill tops with harsh discordant cries, or the melancholy note of the great New Zealand pigeon comes booming through the woods; but except at early morning, the traveller may often wander for hours, I had almost said days together, through the gloom of these woods where the sun's rays can scarcely penetrate, and the breeze passing over the tree-tops through the uppermost whispering boughs may be seen and heard, but cannot be felt. Not a sparrow - not a mouse to be seen; it seems the silence of death or more properly the stillness of the yet unborn .... {FNREF:0-86472-117-XA:15:4}

Birds were a significant resource and rights to bird catching places were guarded jealously. Hitiri Te Paerata described the bird snaring places in the northern part of Tuaropaki bush within the Pouakani block. Each person named would have been regarded as the kaitiaki, guardian of that place, who controlled access and therefore conservation of bird resources:

The hapus to which I belonged hunted and caught birds in the forests. Paiakapuru, a Rimu tree at Hapotea, was one of snaring trees, it belonged to Ngakao. I have seen this tree. Te Punapuna was a bird trough (waitahere manu) belonging to Te Paerata. Another bird trough was near Mokaiteure, it belonged to Makawaiatemomo. At Paengawhakarau were other bird troughs elevated on trees belonging to Wereta Te Hikapai. A great snaring place (waitahere manu) was at Otanepai, this belonged to Te Arawaere and Ngahiku and Hoani Karapehi. At Moanui was a tutu manu, this belonged also to Te Atawaere and Hoani Karapehi. Te Tarata on a ridge was also a tutu (bird snaring) owned by Te Arawaere. Te Matai snaring place belonged to Rota, and Taurakumekume to Te Oneroa. Te Aramahoe (a tutu manu) belonged to Te Paerata. Te Puwharawhara tutu belonged to Ngakao. The last four were all on Te Tarata ridge. I know of another tutu at Waitutu called Te Whakapahi, this belonged to Rota. A bird snaring water (waitahere manu) below Moanui was called Kopuatahi, was the property of Te Awaiti, Te Haena, Te Arawaere and Hoani

Karapehi. At Matatu was another waitahere manu, this was owned by Ngahiku, Te Awaiti and Rota, it is just over the boundary [of Pouakani block].

I now speak of bird snaring places in Otaimare [Horaaruhe] bush; they are situated on a ridge called Poroatemarama, the first of which bears the same name as the ridge; it is a totara tree and was owned by Te Paerata; another tutu was called Te Rimu, this was the property of Te Poutunoa. Te Ruakaka belonged to Ngakao. Te Kohiwi was owned by Natana Pipito .... At Waiwharangi was a wai tahere manu owned by Te Paerata and Hoani Karapehi .... a great meeting [was held] at Pukawa Taupo [Hinana 1856], and birds caught at the snaring places I have named were sent as food for that gathering. Since then birds have become scarce and in consequence the troughs etc. have fallen into disuse. Formerly there were no disputes as to the ownership of this land, trouble has arisen only recently.

I now refer to bird snaring places at Titiraupenga (south west of that place) first of which [is] Papauma tree (snaring tree) called Te Rakaupiko owned by Te Tokoroa. Near Pureora hill on the Eastern side is a tree called Te Tarapa [which] was the property of Te Paerata and Te Momo Irawaru. On the western side of Pureora hill was a wai tahere manu called Te Waipohatu [which] belonged to Tuhuriwai, Te Mete Puru and Te Paerata. These are all I know of at Titiraupenga. {FNREF:0-86472-117-XA:15:5}

Eru Te Rangietu described a wahi tapu associated with bird snaring at Tuaropaki bush. It was a mauri located in a special tree:

The owners or custodians of it were Te Arawaere and Te Maruao, my father. The magic tree is at Te Tarata (the mauri was a piece of wood tied up in a peculiar fashion with thongs and supposed to possess some magic influence on birds causing them to flock in great numbers to any desired locality). I know the spot where the mauri was kept in a hollow rimu tree .... {FNREF:0-86472-117-XA:15:6}

The mauri I mentioned was a stick two or three feet long. I never approached very near it, as it was tapu. I have seen it in my father's hands, and have heard him repeat incantations to it. It was very ancient. I don't know which of the ancestors made it. This is the prayer, Takina mai i Hawaiki nui te manu. Tioro Tioro. Takina mai te urungatapu te manu. Tioro Tioro. Takina mai i Raukawa i Tuhua i Hurakia i te Rongoroa etc. etc. Tioro Tioro. {FNREF:0-86472-117-XA:15:7}

A free translation of this chant is: Entice hither the birds from Hawaiki nui, Call, Screech (ie imitate bird calls). Entice the birds hither to the sacred resting place, Call, Screech. Entice them from Raukawa, Tuhua, Hurakia, Rongoroa and other places, Call, Screech.

Werohia Te Hiko described the importance of birds for ceremonial gatherings, including tangihanga:

I remember the funeral gathering of Te Tanati son of Tini Wata. These birds [were] got from Tuaropaki by my brother for the occasion. Tatana, Paora, Te Roha and Kaiawha had also preserved birds. These were required by N' Te Kohera to do honour to Rewi. My husband Te Rangikataua bore one of the papas himself, the birds were taken to Waipapa for the feast. They had been preserved for the house warming of Wairangi whare, when the old house of that name was intended to be rebuilt. {FNREF:0-86472-117-XA:15:8}

The term "papa" as used here was a vessel made of totara bark which contained preserved birds (huahua).

A variety of birds were snared both in the swamps and forests. The most important forest species were kereru (pigeons) and kaka (red parrots). The main methods of catching birds included use of a bird spear from a perch in a tree, fixed snares, or a running noose at the end of a long rod held in the hand. Certain species of tree were known to be favourites for birds in the fruit season, including tii (cabbage tree), miro, kahikatea, tawa. The miro was a particular favourite of pigeons and had the added quality of making them very thirsty. One technique was to provide a bird trough, waka manu or waka kereru, a wooden vessel up to 1.5 metres long and sometimes carved. Either snares were set over it or the snarer would conceal himself nearby with his tahere, noose, on a rod. The term waitahere was used to describe either a patch of water or a bird trough above which this method of snaring was used. A waituhi was a pool of water or bird trough with fixed snares over it. Because both techniques were often used in the same place both terms were used. Miro trees were scattered in the bush and did not grow in single stands, but were sometimes located at intervals along a ridge. A series of bird troughs would be set up, known as ara waka, path or route of bird snaring troughs, or ara waituhi. The process of preserving birds was known as huahua manu, and preserved birds were often described simply as huahua.

Eldson Best collected a great deal of information, from mainly Te Urewera sources, but he also included two descriptions of bird snaring techniques in the Taupo-King Country region before 1880:

Pigeons are snared in this way: An open dish, canoe-shaped, is placed in the boughs of a tree and filled with water, while its sides are set with snares. The pigeons stand on the side to drink, and get their heads or legs into the snare, in which they are suspended ....

Spots with pigeon-snares were passed; they consisted of a hole, square or round, cut into some broad surface root of a large tree, filled with water and surrounded by snares attached to an adjoining little upright frame. {FNREF:0-86472-117-XA:15:9}

Ensign Best recorded another bird catching technique in 1841 while in the Waikato valley south of Maungatautari: "An old man made us a present of a dozen Kakas which he had caught with a decoy". He also noted, "our people collected great

quantities of 'Koroi' the berry of the Kahikatea a very palatable [sic] fruit it is very sweet and has a strong flavour of the Juniper". {FNREF:0-86472-117-XA:15:10}

The evidence given to the Native Land Court in 1891 during the investigation of the Pouakani block also included information about bird snaring techniques. Takiwa Te Momo noted waituhi in the Paengawhakarau section of Tuaropaki bush: "I pointed out the one at the edge of the bush which was the one for drinking purpose .... Then we went a distance into the bush to where a waituhi was suspended on poles, lodged in the forks [of the tree]". {FNREF:0-86472-117-XA:15:11} Werohia Te Hiko described a place called Mahanateahi as a whenua rata, a place or land where rata grow: "Mahanateahi is not a tutu, it is a rata tree on which kaka were speared". {FNREF:0-86472-117-XA:15:12} Wereta Hoani corroborated this in his evidence which also illustrates the migratory nature of Maori occupation of the land and forests:

Kopa and others lived at Otarna, just outside of the block, also at Mahanateahi. The last named where they snared birds. Other residences Hapotea, Waitutu, Tahataharoa and Matatu. Some of the kaingas of which are within this [Pouakani] block. They also lived at Moanui. These people all lived together with N'Ha and were known as N'Wairangi.

Bird snares, Mahanateahi (rakau wero) Otanepai (wai tahere) Te Rangihopu (miro tree). There were bird snares also at Te Tarata, some of which are Te Maikara (matai) (a tutu). There are many other bird snaring places I cannot remember, at Poroatemarama ....

Mahanateahi is a rata (wero, takiri) [place where birds were attacked by spear, as in battle]. I have seen it, also the remains of the ladder (pikinga) up into the tree. {FNREF:0-86472-117-XA:15:13}

Hitiri Te Paerata described a waitahere called Kopuatahi, which was located on a small stream:

The water comes out of the ground and flows along for about the length of this building ... and then goes underground again. There is very little water there in the summer. There used to be sometimes ten sets of snares across the stream, some years there would be more if the birds were plentiful. There were some plantations close to the hollow where the water comes. This water is below Moanui and the same stream supplies Moanui. This waitahere belonged to Te Arawaere, Te Awaiti, Ngahiku, Hoani Karapehi and others of their party. {FNREF:0-86472-117-XA:15:14}

Hitiri Te Paerata also noted that Kopuatahi had been used as a waitahere in the 1840s: "Urewera were visiting us and we went and snared birds at Kopuatahi". {FNREF:0-86472-117-XA:15:15} It was important in order to retain local mana to be able to provide quantities of birds at feasts for visitors.

The great hui known as Hinana, called by Te Heuheu at Pukawa in 1856, put considerable strain on the bird resources of Titiraupenga, Tuaropaki and other bush areas. The numbers of birds to be snared seem to have been related to production of berries from certain trees, and such trees did not always produce fruit every season. Various interpretations were also made about the effectiveness of the karakia, rituals, used in bird snaring. The following extracts from the minute books of the investigation of the Pouakani block provide some indication of factors affecting bird snaring. The context and significance of Te Wharepapa's "curse" is not explained, but for some reason, birds did not return to Tirohanga bush as quickly as they did to other bush areas:

Oriwia Ngakao: My elders ceased to catch birds [after] the Hinana, but latterly game has become more plentiful and snaring has resumed. {FNREF:0-86472-117-XA:15:16}

Takiwa Te Momo: After the Hinana meeting birds were scarce at Tuaropaki and Tirohanga. And it was only in 1886 when Te Piwa came, birds became more plentiful at Tuaropaki, brought there by Te Piwa's works of magic. He was a great tohunga. The famine still continues at Tirohanga. I heard that Te Wharepapa cursed those places and the trees not bearing fruit caused the places to be deserted by game. {FNREF:0-86472-117-XA:15:17}

Karangi Tamaki: Te Roera lived at Hapotea before Hinana and was still there at the time of that feast and after. He helped prepare the huahua to purchase gunpowder with. He lived in Pita's whare and Te Wharau's. I am unaware he had a house of his own. He helped prepare the birds for Hinana, his tutu was Te Tarata; he used this tutu when snaring birds to purchase powder also.

Hapeta and Te Roera were the first to occupy Waitutu, this was before Hinana. There were no tutus there then, they whakamoed the birds (i.e. caught them at night).

Te Roera married Te Ngiha when the huahua were taken to Te Awa o te Atua [Matata, Bay of Plenty] to buy [gun]powder. Te Roera went to Kapiti at the time of the feast at Tongariro awa and came back at the Hinana meeting, for which he assisted to prepare food. {FNREF:0-86472-117-XA:15:18}

Te Ahitahu Taiawhio: I only know of one bird snaring, when the birds were taken to pay for gun powder, since Hinana. I don't know how long after Hinana this bird snaring was, but it was before the war [1863-64]. There has been no bird snaring, food preserving, on a large scale since, as the birds are much less numerous. It was Hitau who destroyed the birds. Wharepapa also did so on his own portion. I am not sure that the compelling force of his incantation would have any effect beyond his boundary? {FNREF:0-86472-117-XA:15:19}

Whatever the reason for the decline in bird numbers, traditional bird snaring practices were also being used less frequently by the end of the nineteenth century. Timber milling and the subsequent clearing of much of the bush makes it almost impossible to identify places where bird snaring activities were carried out in the Tuaropaki and Tirohanga bush. However, there are still traces of birding places in the forests of Pureora and Titiraupenga.

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*Waitangi Tribunal, Department of Justice, Wellington.*

# The Pouakani Report 1993

## 15 The Claim Relating to Forests

### 15.3 The Logging of West Taupo Forests

The exploitation of the west Taupo forests began in the 1890s. By 1900 mills were established near patches of bush at Mokai and Oruanui. The Taupo Totara Timber Company constructed a light railway from Putaruru to Mokai which became the centre of timber milling on the eastern part of the Pouakani block. To the west of the ranges, the completion of the North Island main trunk line in 1908 provided access to extensive areas of bush. By the late 1920s, logs were being taken from the Hurakia area and processed in Ongarue and Waimiha. In 1939 logging began in the Pureora and Tihoi area with mills established at Barryville, Pureora Forest, Tihoi and Waihaha. In the late 1940s logging began in the Taringamutu and Waituhi State Forests, as timber resources closer to Taumarunui were cut out ([map 15.1](#)).

Until the 1930s, extraction of timber from indigenous forests proceeded on Maori and general lands as well as Crown blocks. Already, there were some who perceived that the resource was limited and some experimental planting of exotic species was begun in Hurakia State Forest in 1937. Much of the lowland forest was clear felled and developed into farm land on the western side of the ranges near the main trunk line. There was little farm development on the pumice lands on the Taupo side at this stage. The sawmills were a principal provider of employment in the region for several decades.

During the 1940s, in the state forests of the west Taupo ranges, the New Zealand Forest Service developed a policy of planting exotic species on logged over areas of indigenous forests. Planting of a variety of species began at Pureora in 1949, with Douglas fir becoming the preferred tree for a time. By the 1970s, exotic plantings were predominantly radiata pine. By this stage New Zealand Forest Products had established large areas of exotic plantations to the east and west of Pureora State Forest. During the 1950s the timber pulp and paper mill at Kinleith was established and the town of Tokoroa grew nearby. At the same time, Mangakino was established to service the hydroelectric power schemes.

The 1950s saw the beginning of large-scale land development schemes promoted by the Departments of Lands and Survey and Maori Affairs in the Taupo district. Farm development on pumice land, especially on soils derived from Kaharoa ash, had been restricted by the problem of "bush sickness". In the 1930s, scientists in the Department of Scientific and Industrial Research identified the cause in a deficiency of the trace element cobalt in pumice soils. Until the 1940s, pumice soils of the Volcanic Plateau were regarded as only good for planting pine trees. Land development was delayed by the Second World War and it was not until the late 1950s that development schemes were begun in the west Taupo region. Cut-over bush in areas such as Mokai and the bush margins around Titiraupenga and Pureora and southward were transformed into farm land. During the 1960s there was a good deal

of debate on the relative merits of farming or exotic forestry on Taupo pumice lands. {FNREF:0-86472-117-XA:15:20}

The "National Forest Survey" conducted by the New Zealand Forest Service in the early 1950s had indicated that the cutting of indigenous forest could not continue at previous rates. One measure taken in the west Taupo forests was to set aside the state forest in the Tihoi and Waihaha area as a long-term timber reserve, while logging was continued in the Pureora State Forest. In 1970 the forest service commissioned the Wildlife Service to carry out ecological studies of bird life in the west Taupo forests. In the early 1960s the forest service had also begun trials of "selection logging" in the Waipapa section of the Pureora State Forest, as a further measure to ensure long-term protection of forest cover for soil and water conservation purposes as well as future timber supply. In 1972 the Wildlife Service expressed concern about the viability of kokako, which had become an endangered species, as well as other native birds whose survival depended on a bush habitat. The concept of "ecological areas" was proposed and accepted by the forest service but there was some debate over the extent of such areas in the Pureora forest in relation to demands for indigenous timber and existing New Zealand Forest Service logging contracts.

In 1975 the forest service introduced a policy of selective logging followed by replanting native species as part of a general policy for management of indigenous forests. This was in marked contrast to the 1960s when cut-over forests were either planted in exotics or transformed into farm land in the climate of development that prevailed then. The 1970s saw a change in public attitudes towards the forest. There was increasing concern about conservation generally, protection of forests, and the survival of indigenous birds, the kokako in particular. There was a well publicised tree-sitting campaign in the giant totara stands in the Pikiariki area of Pureora forest. In 1977 conservation groups presented a case to the Minister of Forests to halt logging in Pureora forest. In January 1978 all logging of indigenous timber was suspended in the west Taupo forests.

In March 1978 the forest service convened a seminar at Taupo, titled Management Proposals for State Forests of the Rangitoto and Hauhangaroa Ranges, Central North Island. {FNREF:0-86472-117-XA:15:21} A management regime was proposed which included no logging in areas to be set aside as ecological reserves, or in protected forest which was to be preserved for soil and water conservation purposes. Outside these areas it was proposed that selective logging should continue in order to meet demands for high quality timber such as rimu for furniture making and totara for Maori carvers, and to meet obligations under existing logging contracts with timber companies in Barryville, Pureora, Tihoi and Te Kuiti. Replanting with native species was part of this policy which was intended to maintain long-term sustainability of the indigenous timber resource. Public debate continued on the issue of logging and conservation, loss of employment, the future of Barryville, Pureora, and indigenous logging generally. A total of 1735 submissions were made to the Minister of Forests following the March seminar. {FNREF:0-86472-117-XA:15:22} The Native Forests Action Council and the Royal Forest and Bird Society also organised a number of public meetings which focussed on the future of West Taupo and other indigenous forests. The central issue was whether there should be some selective logging or no logging at all. A strong body of opinion expressed the view that logging should be stopped, that what little was left of the original forest cover should be preserved.

In August 1978 the Minister of Forests announced a halt to all logging of indigenous forests. In 1975 the forest service had indicated its intention, reiterated in the 1978 seminar, to create a Pureora State Forest Park by proclamation under s63A of the Forests Act 1949. The forest service was developing a policy for multiple uses of state forests, which would allow recreational and other public uses of the forest along with some selective logging and replanting. The minister's announcement stated that the Wharepuhunga, Pureora, Tihoi, Hurakia, Taringamutu and Waituhi State Forests, a total of 71,870 hectares, would be immediately incorporated into Pureora State Forest Park.

The minister also stated that logging would stop by the end of the year in the Pureora and Tihoi forests. The supply of timber to Pureora Sawmills Ltd would cease in December 1978, and to Waihaha and Tutukau mills by March 1979, while the contract with Ellis and Burnand through Tregoweth's mill in Te Kuiti would be renegotiated by offering a supply of exotic timber from Bay of Plenty forests to replace native timber. In a study of social and economic impacts, produced in May 1978 it was suggested that the number of people directly dependent on indigenous forestry, that is workers and their families, was:

Barryville	137	(134)
Pureora	131	(216)
Benneydale	10	(400)
Te Kuiti	209	(4862)

The 1976 census figures for total population are given in brackets. {FNREF:0-86472-117-XA:15:23} This decision to stop logging meant the end for Pureora and Barryville communities as people moved away in search of jobs in the timber industry elsewhere.

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*Waitangi Tribunal, Department of Justice, Wellington.*

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## 15 The Claim Relating to Forests

### 15.4 Pureora Forest Park

During 1979 a draft King Country Regional Management Plan was prepared by the Auckland conservancy of the New Zealand Forest Service. In May 1982, following public response to the draft and further study of forest bird life, the Minister of Forests confirmed that the ban on logging in Pureora State Forest Park would remain. The King Country Regional Management Plan was finally approved in 1984. {FNREF:0-86472-117-XA:15:24} Meanwhile, the forest service also prepared a management plan for Pureora State Forest Park. The objectives of management were set out as follows:

- A. Soil and water conservation shall be the primary objective of land use.
- B. To preserve areas of scientific interest, particularly examples of indigenous flora and fauna.
- C. To preserve and enhance scenic and historical values.
- D. To provide for educational and recreational use of the park in a manner compatible with other park values.
- E. to acquire suitable areas of forest for addition to the park.
- F. To manage the indigenous forest zoned for production in accordance with the principles laid down in the indigenous forest policy. Management will include artificial establishment and tending where appropriate.
- G. To continue exotic afforestation by the acquisition of suitable land to provide employment opportunities in forests, and later in industry, for the purpose of fostering social and economic development of the region.
- H. To produce high quality exotic clearwood where possible.
- I. To encourage research into all aspects of the park's resources, planning and management by qualified persons and/or organisations. {FNREF:0-86472-117-XA:15:25}

Within the Pureora State Forest Park three predominant uses were identified by a system of zones. Protection zones included areas where forest cover had to be retained for soil and water conservation, to preserve areas of ecological and scientific importance, for "historical interest" areas (including tramway or sawmill remains), for "cultural interest such as Maori pa sites", and for areas to be used primarily for educational purposes. Recreation zones included both "natural environment" where hut and track facilities can be developed, and "remote experience" areas which would be left in "a natural state" free of any development. A third zone provided for various types of production forest, both indigenous timber reserves and exotic forests. {FNREF:0-86472-117-XA:15:26}

The Pureora State Forest Park Management Plan and King Country Regional Management Plan were prepared by the New Zealand Forest Service under s26 of the Forests Act 1949, s63(c) of the Forests Amendment Act 1965 and the Forests Amendment Act 1976. In 1986, in a restructuring of environmental administration, some relevant functions of the Department of Lands and Survey, the New Zealand Historic Places Trust, the Wildlife Service of the Department of Internal Affairs, and the New Zealand Forest Service were allocated variously to the new Department of Conservation, Ministry of Forestry and the Department of Survey and Land Information. The commercial activities of these former government departments were allocated to the new state-owned enterprises, Land Corporation and Forestry Corporation. The effect on Pureora State Forest Park was to take out the areas of exotic forest destined for commercial production and transfer these to the Forestry Corporation ([map 15.2](#)). The remaining area, now called Pureora Forest Park, is administered from the Hamilton office of the Department of Conservation under the provisions of s61 of the Conservation Act 1987. In 1989 the Department of Conservation, Hamilton, published the Maniapoto District Wild Animal Management Plan 1989-1999. A new management plan for Pureora Forest Park has yet to be produced by the department, although the ten year planning period of the previous plan expired in 1990.

The evidence presented to the tribunal by officers of the Department of Conservation emphasised the national significance of "Ecological Areas" in the Pureora Forest Park. Dr Edmonds stated:

The primary function of Ecological Areas was, and remains, even more emphatically under the Department of Conservation, to protect scientific and ecological values. In the selection and setting up of Ecological Areas one or more of the following objectives were to be met:

- (a) to protect representative portions of natural ecosystems.
- (b) To protect rare or unique features including native plants and animals.
- (c) To provide areas for study aimed at understanding and explaining natural processes.
- (d) To provide benchmarks for assessing changes associated with various forms of development within the region.
- (e) To retain gene pools of native plants and animals. (B15:2-3)

Within the Maraeroa block three ecological areas have been established under the provisions of s15 of the Forests Act 1949 and the amendments of 1973 and 1976.

Waipapa p 2096)	1695 hectares	(New Zealand Gazette 1979,
	134 hectares	(Gazette 1981, p 19)
	2170 hectares	(not yet gazetted)
	4999 hectares	in total

Pikiariki 457 hectares (Gazette 1979, p 2096)  
Pureora Mountain 2257 hectares (Gazette 1986, p 317)

According to the Pureora Forest Park management plan, a "multidisciplinary scientific panel" advises on the management of ecological reserves. Unless there are special circumstances public access is not prevented: "It will be desirable to channel visitors, with a carefully planned system of walking tracks, to the less valuable areas of the reserves and also to limit the types of activity". {FNREF:0-86472-117-XA:15:27}

Evidence on the botanical values of the three ecological areas was given to the tribunal by Mr J Leathwick of the Ministry of Forestry, beginning with Waipapa:

The reserve occupies an extensive plain formed from volcanic ignimbrites erupted 300,000 and more years ago. Forest forms the dominant cover, occupying approximately 70% of the reserve. Extensive scrub and shrublands occur in the centre and west of the reserve, and smaller areas of mire support a range of shrubs, tussocks, sedges, and ferns.

The broad forest pattern is as follows. In the north and west of the reserve the large podocarps, rimu, matai, miro, totara, and kahikatea, are emergent generally over dense canopies of tawa; broadleaved shrubs are locally abundant. In the centre and southeast of the reserve there are large areas over which the podocarps are much more abundant. The more extensive stands of this type ... have the highest conservation value. Both locally, and throughout the North Island, this type has been largely eliminated by logging and subsequent conversion to exotic forest and pasture.

Areas of scrub and shrubland in the reserve are also of outstanding conservation value, containing sequences from open monoao shrublands through taller scrub, to dense stands of young podocarps. These communities were once extensive in the central North Island, replacing forest after burning by both Maori and Europeans ....

Although the mires of the reserve are small in extent, they contain both communities and species of high conservation value. Probably the most important feature of the mires is their lack of modification either by drainage, or invasion by introduced species such as willows. The mires contain one of only two substantial North Island populations of the large tussock *Gahnia rigida*. Other rare plants include a large swamp orchid *Prasophyllum patens*, the rare millfoil *Myriophyllum robustum*, *Sparganium subglobosum* or burr-reed, and the shrub *Epacris pauciflora*, which is at its southern limit in the North Island ....

The reserve contains not just a single, high value community, but a range of vegetation along both environmental and successional gradients. Reserves such as this are of critical importance if we are to preserve the original essence of these central North Island landscapes, and the vegetation and wildlife they once supported.

2. The **Pikiariki Ecological Area** contains all that remains of the dense podocarp forests which once stretched from the foot of Pureora north to the fire-induced forest margin behind the Pureora Village. This forest is similar to that in the southeast of the Waipapa Ecological Area, with dense high canopies of podocarps over an understorey of tawa, and broadleaved shrubs and small trees ....

3. The **Pureora Mountain Ecological Area** was established to protect the most outstanding altitudinal sequence of vegetation in the West Taupo forests. This ranges from podocarp-broadleaved forest at 750-850 m above sea level, through broadleaved forest from 850 m to 1100, and scrub from 1100 m to the summit at 1165 m. A small area of shrub-mossfield occurs on the summit, and is one of the northern most areas of subalpine vegetation occurring on the western side of the North Island. A series of mires on the mountain are valuable for their range of species and lack of modification .... One of the outstanding values of this reserve is its accessibility to school groups for science studies on an uncomplicated but extended altitudinal sequence of vegetation. (B11:1-3)

The wildlife habitat values of these three ecological areas were reviewed in the evidence of Mr A J Saunders, Department of Conservation:

they are significant wildlife habitats because they encompass intact forest communities of types which are particularly important to a wide range of wildlife. Surveys undertaken by the Wildlife Service during the 1970s and early 1980s showed that large, relatively unmodified tracts of lowland forest, especially those with a high podocarp component provide habitat for a diverse assemblage of forest dwelling animals including rare, threatened and endangered species. (B12:1)

All three ecological areas were given the highest ranking of "outstanding value" for wildlife habitat. A list of 36 different birds, including 24 native species, which can be found in the Pureora Forest Park was provided (see table 15.1):

Of these the kokako is a recognised endangered species ... whilst the falcon, kaka, parakeet, fernbird and blue duck are threatened.

Given the declining distribution and abundance of these endangered and threatened endemic species in particular, and of populations of forest birds generally, significant habitat resources such as forests within the three ecological areas are very important for the long term conservation of wildlife. (B 12:2)

The protection of the flora and fauna of the Waipapa, Pikiariki and Pureora Mountain Ecological Areas is seen by the Department of Conservation and many other environmental groups as a matter of national rather than local or regional importance. In his evidence, Dr Edmonds summed up the values put upon these forest resources by the Department of Conservation:

The Ecological Areas within the Maraeroa Block require protection from disturbance and development. From a national perspective they contain some of the last forest and wildlife populations representative of New Zealand prior to human colonisation. In particular, the wildlife values represented by kokako, kaka and kakariki are without equal. No other forest habitats in New Zealand would in my opinion be more valuable than those contained within the Pureora Ecological Areas.

Preservation in perpetuity of the values of these areas is paramount, and must remain so, whatever the outcome as to disputes over land ownership.

The national, and indeed international, importance of preserving as far as possible the remnant natural values afforded by these ecological areas is such as it transcend[s] such title disputes. (B15:7)

**Table 1 5.1**

Recorded Presence of Birds in the Pureora Mountain, Pikiariki and Waipapa Ecological Areas

(N.B. No record does not necessarily, imply absence)

	Rare Waipapa Native E.A.	Pureora Endemic	Threatened Endangered	or E.A.	Mountain E.A.	Pikiariki E.A.
kokako	x	x	x	x	x	x
kaka	x	x	x	x	x	x
parakeet	x	x	x	x	x	x
falcon	x	x	x	x	x	
blue duck	x	x	x	x	x	
fernbird	x	x			x	x
robin	x			x	x	
morepork	x	x		x	x	x
NZ pigeon	x			x	x	x
rifleman	x	x		x	x	x
tui	x		x	x	x	
bellbird	x	x		x	x	x
grey warbler	x	x		x	x	x
pied tit	x	x		x	x	x
whitehead	x	x		x	x	x
fantail	x		x	x	x	
silveryeye	x			x	x	x
longtailed cuckoo	x		x	x	x	
shining cuckoo	x		x	x	x	
kingfisher	x	x		x		x
harrier	x		x		x	
paradise shelduck	x					x
grey duck	x				x	

welcome				
swallow x			x	
eastern				
rosella		x		
yellow-				
hammer	x	x	x	
thrush	x	x	x	
blackbird		x	x	x
chaffinch		x	x	x
redpoll	x	x	x	
goldfinch				x
greenfinch		x	x	x
dunrock	x	x	x	
starling			x	x
maggie		x	x	
California				
quail	x			

Source: Department of Conservation

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*Waitangi Tribunal, Department of Justice, Wellington.*

# The Pouakani Report 1993

## 15 The Claim Relating to Forests

### 15.5 Findings and Recommendations

The 1980 management plan for Pureora State Forest Park, in a section titled "Physical, Biological and Historical Data", noted that the forests "have long been recognised for their timber soil and water values and have provided sustenance to Maori and European". It is also suggested vaguely that "Maori occupation favoured the watershed of Lake Taupo whereas Europeans made their earliest impressions on forests to the west". Presumably, this refers to the greater extent of logging in the forests accessible to the main trunk line and tributary logging tramways. No other documentation of past Maori settlement patterns is provided. The following paragraph is headed "Pre-European History":

The Tainui people of the King Country traversed the forest park en route to Lake Taupo. Several well known routes, were used, originating from either Te Kuiti or Taumarunui. Evidence of the track in Hurakia Forest, from Mt Ketemaringi to Taupo still exists today. Pigeon troughs have been found and other signs of occupation such as old burnt-off scrub land in indigenous forest can be attributed to these itinerant travellers. As the region has a Maori heritage, a glossary listing Maori names and meanings of prominent features within the park is appended. {FNREF:0-86472-117-XA:15:28}

This list is short, inadequate, and for some terms inaccurate. The Maori dimension in this management plan is confined to statements about archaeological sites and obligations under the Historic Places Act:

Sites of archaeological and historical importance are known to exist throughout the Park. Pre-European features include Pa's [sic], artefacts, trails, forest clearings and boundary stones, the precise location of which in some instances, are not known.

Archaeological investigations and surveys will be undertaken to identify features of public interest. {FNREF:0-86472-117-XA:15:29}

Similar statements appear in the 1984 King Country Regional Management Plan:

Sites of archaeological and historical importance occur throughout the region .... Sites have also been located in Tawarau and Pureora Forest Park. The early Maori people were, however, active throughout the region and steps will be taken to locate and describe all existing sites. {FNREF:0-86472-117-XA:15:30}

In the rest of this section are set out the provisions for classification of sites under the Historic Places Act. The management policy statements in this section are:

Investigations to locate and describe archaeological and historic sites on State Forest will continue.

In accordance with the Historic Places Amendment Act 1976, identified sites will not be modified without authority from the New Zealand Historic Places Trust. Class A sites will be demarcated and maintained to ensure the preservation of the site and its artefacts as far as is practical. Some sites may be dedicated under Section 15 of the Forests Act 1949. Class B sites will be subject to further investigation by the N.Z. Historic Places Trust archaeological staff before reclassification as either Class A' or Class C' sites. Class C sites will not be excluded from development proposals if an authority to modify has been issued by the N.Z. Historic Places Trust. {FNREF:0-86472-117-XA:15:31}

The Department of Conservation which now administers the Pureora Forest Park has not yet prepared a new management plan. We were told in response to a question from the tribunal that archaeological surveys had not yet been carried out. The Department of Conservation is governed by the Conservation Act 1987 which in s4 states, "This Act shall so be interpreted and administered to give effect to the principles of the Treaty of Waitangi". Under this provision we expect that the Department of Conservation, in preparing a new management plan for Pureora Forest Park, will take a much more active role in encouraging and ensuring Maori participation in management. It is not sufficient to rely on archaeological surveys by the New Zealand Historic Places Trust or Department of Conservation staff.

We accept the concept that the Pureora Forest Park is an ecological area of national significance. However, in the process of conserving forest and wildlife, it must be remembered that this forest is also the taonga of local tribes. It follows that Maori should actively participate in managing this taonga in the national interest. The mountains Pureora and Titiraupenga are tribal landmarks, maunga tapu, for the substantial number of Maori identifying with Tainui and Te Arawa. We see an obligation on the Crown through its agent the Department of Conservation to acknowledge this mana.

We make the following recommendations:

1. We have outlined in chapter 2 some exploration traditions of Tainui and Te Arawa, and specifically the associations of the ancestors Kahu with Pureora and Tia with Titiraupenga. The mana of the tribes of Tainui and Te Arawa in the sacred mountains, Pureora and Titiraupenga respectively, should be recognised by the Crown by revesting the title in these ancestors on terms set out in recommendations below.
2. The Pouakani B9B block, which includes part of Titiraupenga and is covered in forest, should become whenua rahui, protected land. The preservation order imposed by the High Court should be maintained until appropriate protection

measures are put in place. In the national interest, the Crown should take over responsibility for rates and any other liabilities on this block.

3. In exchange for the preservation of the forests of Pouakani B9B block in the national interest, the Crown should investigate the transfer of equivalent land in exotic forest (from Forestry Corporation) or other Crown lands to the owners of Pouakani B9B block. Funding of research and expert legal, financial and scientific advice should be provided to the owners by the Crown. The area of 140 acres acquired for survey costs on Pouakani B9 and recommended in chapter 14 for return to Maori owners may be added to any land offered in exchange.
4. The provisions of s439 of the Maori Affairs Act 1953 and other appropriate legislation should be explored to enable the following objectives to be achieved:
  - the title to the mountain Pureora to be vested in Kahu; and to Titiraupeunga in Tia; and trustees over these mountains to be appointed by the Maori Land Court;
  - Pouakani B9B block to be added to the area surrounding Pureora and Titiraupeunga already within Pureora Forest Park and the whole block to be made a Maori Reservation under s439 of the Maori Affairs Act or other appropriate legislative provision; the block to be managed as part of Pureora Forest Park;
  - trustees under s439 Maori Affairs Act 1953 to be nominated by the Maniapoto Maori Trust Board, Tuwharetoa Maori Trust Board and Ngati Raukawa Trust Board for the above lands;
  - public access to the Pureora Forest Park and day-to-day management to continue under the provisions of the Conservation Act 1987 and Conservation Law Reform Act 1990;
  - the Department of Conservation should initiate consultation with Maori interests for the purposes of producing a management plan for Pureora Forest Park that does give effect to the principles of the Treaty of Waitangi.
5. In its administration of Pureora Forest Park the Department of Conservation should be guided by a trust made up of nominees from the Maniapoto Maori Trust Board, Tuwharetoa Maori Trust Board and Ngati Raukawa Trust Board. The trustees' role should include participation in preparation of a management plan for the Pureora Forest Park, as well as on-going advice on Maori cultural, spiritual and other relevant matters. These may include use of Pureora Forest Park for Maori purposes such as the felling of totara or other timber for use in carvings for meeting houses or other appropriate structures, and the taking of fibre plants such as kiekie for weaving, or other plant material required for Maori purposes. The taking of such forest resources is to be allowed by the Department of Conservation only with the permission and at the discretion of the trustees, guided by any relevant scientific information available.
6. Until these negotiations are completed, neither the Crown nor any state-owned enterprise should seek to alienate lands or forests in or adjacent to Pureora Forest Park. We also note that there are other claims lodged with the Waitangi Tribunal which may affect blocks within or adjacent to Pureora Forest Park and in this recommendation we seek to protect those interests also.
7. In the preservation of indigenous forest resources and wildlife habitats, a valued taonga, the Crown has an obligation not only to preserve the remaining

forest but also actively to seek to replant suitable adjacent lands in indigenous species and incorporate these in Pureora Forest Park in due course.

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